



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

SOCIAL THEORY. By G. D. H. Cole. London: Methuen & Co. Ltd., 1920. Pp. vi, 220. Price, 5s. net.

This is the first volume of a projected library of social studies, and the editor opens the series with a very able and arresting study in political theory which is the more valuable from his close association with the most effective thought of the Labour movement. The destructive side of the book is an attack on the political theory of the old bad type,—the theory of the sovereign state which has fared badly during the past few years. There is an oddity and unreality about that theory to-day, which is as out of date as James I's ideas of the divine right of kings. There is no doubt as to what Mr. Cole feels about Dr. Bosanquet.

The interesting section of the book is a pungent criticism of the totally false theory of representation (p. 103). The state, as we see it, is an omnibus association; it has to do too much and does it all badly. Our "representatives" do not and cannot represent us; "no man can represent another man and no man's will can be treated as a substitute for, representative of, the wills of others."

The remedy he suggests is the pre-eminence of function as the primary principle of social organization; the establishment of an ordered complex of producers' groups, consumers' groups and regional groups, with a co-ordinating authority, all roads leading to guilds. "True representation, like true association, is always specific and functional, never general and inclusive."

Instead of beginning with the sovereign state, Mr. Cole's political theory begins, and rightly begins, with the individual. As man is a social animal, he expresses himself, or some portion of himself; he forms associations, of which the most important are either economical or political. Economic associations fall into two classes, vocational or appetitive, that is those of producers and of consumers. Mr. Cole's ideal society would be a complex of such associations, each with considerable freedom of action, but each subject to the co-ordinating activity of a representative "soviet" of these societies. It is, of course, in the working out of these delicate adjustments between these societies, and between the supreme control and each separate body that practical difficulties may arise.

The book is compact and closely reasoned, detached, and even academic in manner and revealing, as do Mr. Cole's other works, an acute and masterly handling of his material.

M. J.